

A PAPER

Read before the Vestry of

S. Clement's Church,

PHILADELPHIA,

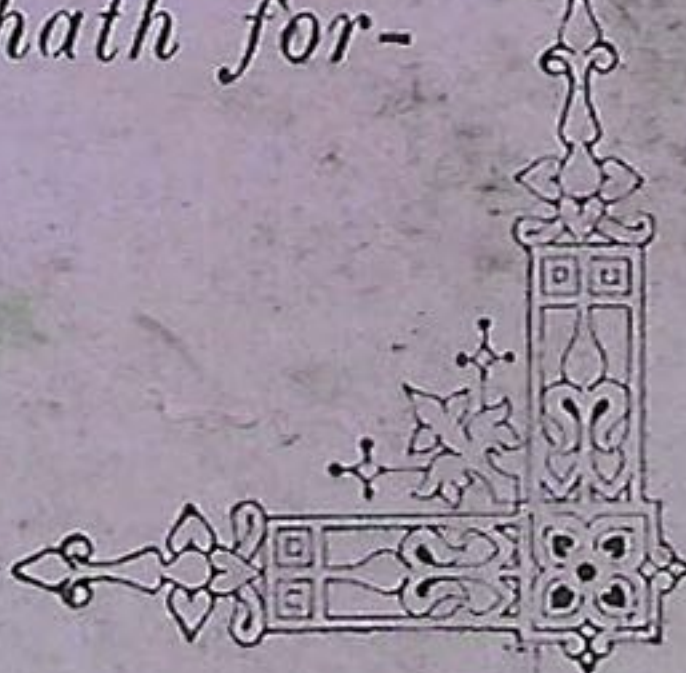
February 16, 1871.

BY THE REV. H. G. BATTERSON, D. D.,

RECTOR OF THE PARISH.

*“Let all bitterness, and wrath, and anger, and clamour,
and evil speaking, be put away from you, with all malice.*

*“And be ye kind one to another, tender hearted, forgiving
one another, even as GOD for CHRIST'S sake, hath for-
given you.—Ephes. vi: 31, 32.*



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+ side of 7. Verby Exhals

+ side Verby Ex 1 3

To the members of S. Clement's Parish.

DEAR FRIENDS AND BRETHREN:

I cannot tell you in words, how much it pains me to appear before you in this holy season of Lent, in a controversy with some members of the Vestry. It is a necessity, however, for you as well as for me. I shall not say one word to impugn the *motives* of any individual. In the paper attached to this letter, I have written strongly, but I hope not in any way forgetting my office, or the dignity and duty belonging to it.

The outrageous slanders; the wilful fabrications; the malicious reports, which have been so persistently circulated regarding the "teaching, practice and ritual," at S. Clement's Church, it becomes at last my duty for *your sake*, as well as my own, to *repel*. Never, on any occasion, has there been any service in S. Clement's which was not perfectly in accordance with the laws and rubrics of our Church.

Never has there been any teaching which is not in perfect accord with our standards.

I am charged with "introducing practices and teachings, which have been the occasion of many and painful rumours, seriously damaging

*assertion contradicted by
the facts stated by the Vestry*

X the best interests of the Church of Christ."
I repel the charge with hot and burning indignation!

I have been pestered and worried for two years with anonymous letters, from the "busybodies in other men's matters," who had not the manliness to write their names, nor the honesty to tell the truth.

I am a man of peace. Nothing is more distasteful to me than controversy; but the time has come, when, for your sake, I must defend S. Clement's.

The Lord being my helper, I will do it to the last. For two years, I have borne in patience and silence, all the malignity and falsehood of envious tongues, and I will bear it no longer.

The services in S. Clement's have been witnessed by several of our most faithful and honest Bishops, who with one accord have given to me their hearty commendation.

I therefore announce to you that I shall maintain those services, and *no word of teaching which* I have given you during my rectorship, will I retract; on the contrary, I will maintain and defend it to the last.

I thank you for the overwhelming manifestation of your love, your trust and sympathy.

Since writing the above, I have seen a copy of the "minutes" printed by order of the Vestry,

X Vestry Ey 4.

to which is prefixed a "statement" signed by ten members.

I can but express my regret that I was not permitted to see this "statement" before it was printed. I asked for it, but was not allowed to see it.

The vote to print the "minutes" was taken at a meeting when I was absent, and but six members of the Vestry were present. No notice of such action was sent to me, and the information came from a person not known to the Vestry.

Much of the difficulty which exists in the minds of these gentlemen, has grown out of an absence of any clear and distinct statement of what was, or was not taught at S. Clement's, or of what part of the teaching or ritual they, on their part, objected to. I may have been in part to blame for this, and hope it is now remedied by the following paper.

Bowings, prostrations, and genuflections to the Altar, have never been taught—*Reverence* for the places and things, made sacred by holy use, is taught, and I hope, practiced.

I wish it distinctly to be understood, that neither of the Clergy of S. Clement's Church has ever taught one word on the subject of confession, other than that contemplated by the "Exhortation to the Holy Communion," and as allowed by our standards. The whole system as

1*

+ Statements of the Vestry
quite distinct & precise.
ndc p 7

but
seem
to have
been
practiced

taught and practiced by the Roman Church, has by long usage, confined the term, "auricular confession," to a *technical* sense. If by this term, these gentlemen mean, the use of confession as taught and practiced by the Church of Rome, I emphatically deny the teaching or practice of any such custom. The Roman Church says, "*you must.*" The Anglican Church says, "*you may.*" The Clergy of S. Clement's Church hold and teach the Anglican practice, and no other. This, and this only, they are prepared to defend, as primitive and scriptural.

Beseeching you, one and all, to avoid all uncharitable or harsh expressions, to keep in subjection that "unruly member" the tongue, and to "set forward, as much as lieth in you, peace and quietness among all men."

I am, dear Brethren,

Faithfully Yours,

H. G. BATTERSON.

CLERGY ROOMS,

S. CLEMENT'S CHURCH,

Philadelphia, March 20th, 1871.

*Not a
correct
statement
of the
difference*

*The paper read to the Vestry of S. Clement's,
Feb. 16th, 1871.*

GENTLEMEN :

I have read the letter of Bishop Stevens directed to Mr. P. Pemberton Morris, and a copy of that letter has been placed in my hands.

The Bishop writes under an entire misapprehension of the character of the papers submitted to him by Mr Morris.

The paper alluded to by the Bishop, as marked "M," he seems to understand to be a report to the Vestry of S. Clements Church from a Committee appointed by the Vestry at a meeting held on the 18th of Jan. 1871.

The paper marked "B," he seems to understand to be an *answer* to that report, by the Rector, defending his teaching and practice, in opposition to the tenor of the report, and the expressed wish of the Vestry.

I come to this conclusion from the words of the Bishop where he says: "The decision of the report is evaded:" again, "not a point was conceded," &c.

The course pursued by Mr. Morris in this matter, from the beginning to the end, has, to

my mind, been most unwise, injudicious, and, in this last act, injurious, not only to the Vestry and himself, but to the Bishop and myself.

The facts in the case, I may perhaps be allowed to rehearse.

The whole subject of ritual, doctrine and practice, had been discussed in Vestry-meeting upon many occasions previous to the meeting of January the 18th, 1871. At that meeting, for a *second time*, I expressed my willingness to abandon any practices in matters of ritual, which the Vestry would say were detrimental to the interests of the Parish, or, which, in the opinion of the Vestry, might be a cause of scandal to the Church at large.

All the points in the ritual in S. Clements Church, were discussed or enumerated, and not one member of the Vestry raised a word of objection to a single point.

I then announced that in the future, should I desire any change, I would consult the Wardens before making it.

[I add by way of parenthesis, that on Tuesday evening of the week previous to the 18th of January 1871, Mr. George N. Allen and Mr. John Lambert called at my house,

*Contradicted by the minutes
of the Vestry meetings as
printed*

and expressed their satisfaction with my proposition, and their readiness to defend the services as at that time conducted.]

I beg leave to call attention to the fact, that at a meeting of the Vestry previous to the one held on the 18th day of January, a resolution was offered to the effect that the whole matter be referred to the Bishop and Standing Committee. This resolution was *unanimously tabled*, or postponed, the mover of it not voting.

I come now to the meeting of January the 18th, 1871.

At that meeting, after my statement, before alluded to, it was unanimously resolved, that "the whole matter be referred to the Rector and the Rector's Warden," as a Committee who were to investigate the whole subject, and *report to the Vestry*.

This Committee of which I was Chairman, held a meeting. No conclusion was reached. The first draft of the paper spoken of by the Bishop, as marked "M," was read and discussed.

I then prepared a paper, which was substantially the same as that spoken of by the Bishop, as marked "B."

These papers were simply *expressions of opinion* by the two members of the Committee preparatory to a final report by that Committee to the Vestry.

These two papers passed into the hands of Mr. Morris. He then prepared a letter to the Bishop, which letter is alluded to in the Bishop's paper. Mr. Morris expressed an anxious desire to lay the whole matter before the Bishop. I was entirely opposed to it, as not authorized by the Vestry, and for other reasons which he very well knew.

I proposed that he should submit them to the Rev. T. F. Davies the Rector of S. Peters Church. To this proposition, Mr. Morris assented. I consented, (seeing his determination,) that they might also be laid before the Bishop. This decision I reconsidered, and said to Mr. Morris, "read both papers to Mr. George N. Allen and Mr. Walter H. Tilden, and if *they* say, send them to the Bishop, then you may lay them before him."

I am aware that Mr. Morris claims that no such declaration was made on my part. I simply ask, why should I have requested that these papers be read to these two gentlemen,

+ Mr. Morris says that reference to the Bishop was proposed by Dr. Ballou. Dr. B. saw this letter & assented to it, with one amendment not affecting

if their council and advice were not to be asked in the matter?

I will pursue this matter no further, save only to say that it *was* my wish, that the papers should *not* go before the Bishop, without the consent of both Messrs. Allen and Tilden. Mr. Allen I have not seen, Mr. Tilden has told me that he advised Mr. Morris *not* to present them to the Bishop, and that Mr. Morris gave him to understand, that he would not send them.

But the papers did go. And they went without the knowledge or consent of the Vestry. They went in spite of the unanimous vote of the Vestry, against such reference. They went, before the Committee had made a report to the Vestry, as they were directed to do. They went with no *authority from anybody*. *where?*

Let me here ask, why, at a meeting of the Vestry, at which I was unable to be present, Mr. Morris presented and read both papers *as the report of this Committee*. I was not consulted in the matter, nor had I any *intimation* that such was his intention.

As Chairman of that Committee, the report should have been presented first by me: Mr.

the questions between him & the Vestry

Morris would afterwards have been entitled to present his paper, but not until then.

The whole proceeding has been unparliamentary and irregular.

I come now to the Bishop's paper.

The Bishop discusses first, the subject of Auricular Confession.

In response to my statement that "the teaching of the American Church upon this subject, is contained in Hooker's Ecclesiastical Polity:" that "this book is one of the list prescribed by the House of Bishops and by the General Convention, for the study of every man previous to his Ordination to the Priesthood:" and that "having received the sanction and authority of the House of Bishops and General Convention, without any proviso or qualification, may be said fairly to speak the mind of the American Church."—

The Bishop says: "I need not point out the fallacy of the argument of Dr. Batterson, that because an Author is mentioned in the list of books prescribed by the House of Bishops, to be read and studied by Candidates for Holy Orders, that therefore, such author or work has the sanction and authority

"of the House of Bishops, and may be said
 "fairly to represent the mind of the Ameri-
 "can Church: for, it is too evident to escape
 "notice."

So then, The House of Bishops, deliberately
 sets forth a list of books which they, in union
 with the General Convention, by Canon
 require to be studied by Candidates for Holy
 Orders; and yet, "cannot thereby be said to
 give to such books their *sanction and authority!*"

The "fallacy" of this argument, is "too evi-
 dent to escape notice."

The Bishop apparently proceeds upon the
 supposition that the *compulsory* confession of
 the Church of Rome, is that which is spoken
 of. He is mistaken. To no man is *compulsory*
 confession more *abhorrent* than to myself.

But, to the "troubled minds contemplated
 by the exhortation to the Communion:" those
 with an "oppressed conscience, *bona fide*,
 seeking relief in that way," the Church has
always counselled and *encouraged* confession,
 as a means to "quiet the grief," and for the
 "removal of all scruple and doubtfulness."

The Bishop says in effect, that the "whole
 drift" of Hooker's teaching is *against private*
 confession. What then is Hooker's meaning,

Difference between our own
 confession & Confession

2.
 * Sanction as books proper to be
 read, not all their contents -
 Among these books is Sarpi's
 Hist. of Council of Trent
 Mosheim, Burnet on Articles &

Does Dr Batterson receive
every thing in Burnet?

when he says in Book VI., Ch. IV. 7: "Our Lord JESUS CHRIST hath left in His Church * * Spiritual and Ghostly Physicians, guides and Pastors of redeemed souls, whose office doth NOT consist in *general persuasions* unto amendment of life, but also, in the PRIVATE PARTICULAR CURE OF DISEASED MINDS."

The quotation from Bishop Jewel's "Apology," is entirely foreign to the subject.

Bishop Jewel is speaking of the subject as taught and practiced *in the Church of Rome*. When he speaks of the practice of the *Church of England*, we get at his teaching on the subject under discussion.

In the Homily on Repentance, in arguing against the *compulsory* confession of the Church of Rome, Bishop Jewel says: "that every man should be *bound to their* (i. e. the Roman) auricular confession, it is no commandment or ordinance of GOD." *So say I.*

This same Bishop Jewel in his defence of The Apology, says: "Touching the *third*," (private confessions made unto our brother,) "if it be discreetly used, to the greater comfort, and better satisfaction of the penitent, "without superstition or other ill, it is not in "any wise by us reprov'd. The abuses and

"errors set apart, *we do no more mislike a private confession, than a private sermon.*"

The quotation from Bishop Jewel, used by Bishop Stevens, is foreign to the question under discussion. Used as he uses it, he makes Bishop Jewel say, *what he never did say.*

In the Homily on Repentance, Bishop Jewel discusses *both* questions.

Of *Compulsory* Confession as used in the Roman Church, he says: "It hath not the warrant of GOD'S Word."—Of *Voluntary* Confession, he says: "I do *not* say but that if any do find themselves troubled in conscience, they may repair to their learned Curate or Pastor, *or to some other godly, learned man,* and show the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of GOD'S Word."

The whole drift and teaching of Bishop Jewel's Works on this subject, is at utter variance with the statement of Bishop Stevens.

Dr. John Donne, Dean of St. Paul's London, in the time of James I., says: "Men come not willingly to this manifestation of themselves, nor are they to be brought in chains, as they do in the Roman Church, by a necessity" &c.

man not priest

*Reference to English visiting irrelevant when the
Roman Church has manifestly opposed the provision
for private confession & absolution*

Again he says: "We enjoin "private and
 "particular confession, if the conscience be
 "oppressed: and if any man do think, that
 "that which is *necessary for him on his death*
 "*bed*, is necessary every time he comes to the
 "Communion, and so come to such a con-
 "fession, if anything lie upon him, as often as
 "he comes to the Communion; we BLAME
 "not, we DISSUADE not, we DISCOUNSEL not,
 "that tenderness of conscience, and that *safe-*
 "*proceeding* in the soul."

Wheatly on the Book of Common Prayer, is very clear on this subject.—His book is one of the list authorized by the House of Bishops and the General Convention.—He says: "No
 "argument sure can be drawn, that because
 "a practice has been *abused*, it should therefore
 "*cease to be used*. The abuses of it should be
 "*reformed, but not the practice discontinued*."

"And therefore the Church of England at
 "the Reformation, freed it from all the en-
 "croachments with which the Church of Rome
 "had embarrassed it, and reduced confession
 "to its primitive plan." * * * * *

"Every one is left to his own discretion;
 "all that was absolutely enjoined, was only a
 "mutual forbearance and peace; for the se-

"curity of which, a clause was added in the
 "first book of King Edward, requiring such as
 "shall be satisfied with a general confession, not to
 "be offended with them that do use, to their farther
 "satisfying, the auricular and secret confession to
 "the Priest; and those also which think it needful
 "and convenient, for the quietness of their own
 "consciences, particularly to open their sins to the
 "Priest, to be offended with them that are satisfied
 "with their humble confessions to God, and the
 "General Confession to the Church. But in all
 "things to follow and keep the rule of Charity,
 "and every man to be satisfied with his own
 "conscience, not judging other men's minds or
 "consciences: whereas he hath no warrant of
 "God's Word to the same."

"What could have been added more ju-
 "diciously than this, to temper, on the one
 "hand, the rigours of those who were too apt
 "at that time to insist upon confession as al-
 "ways absolutely necessary to salvation; and
 "to prevent, on the other hand, a carelessness
 "in those who, being prejudiced against the
 "abuse, were apt indiscriminately to reject the
 "thing, as at no time needful or useful to a
 "penitent."

"So that we may still, I presume, wish,

The first book of the Edward Confession

“very consistently with the *determination of*
 “*our Church*, that our people would apply
 “themselves, oftner than they do, to their
 “spiritual physicians, *EVEN IN THE TIME OF*
 “*THEIR HEALTH*: since it is much to be feared,
 “they are wounded oftner than they complain,
 “and yet, through aversion to disclosing their
 “sore, suffer it to gangrene for want of *their*
 “*help who should work the cure.*”

When?
 not of the U. States
 “The Exposition of the Thirty-nine Articles” by the Rt. Rev. Harold Browne, D. D., the present Bishop of Ely, is another of the books authorized by the House of Bishops and by the General Convention. The Bishop of Connecticut has edited an edition of this book for use in the American Church, and it is used in *all our Divinity Schools*. Bishop Browne says: “The Church of England provides for all troubled consciences the power of relieving themselves, by making confession of guilt to their Pastor, or ‘any other discreet and learned minister,’ and so gives them comfort and counsel; but does not bind every one of *necessity* to rehearse all his private sins to man, nor elevate such *useful confession* into a Sacrament essential to salvation.”—Page 587.

Martin Luther says of private confession; "It is useful, yea, necessary; neither would I desire that it had no existence, nay rather, I rejoice that it exists in the Church of Christ." Again he says: "I would rather lose a thousand worlds, than suffer private confession to be thrust out of the Church."

I am unable to find a single word, in the writings of Luther, Calvin, Ridley, Cranmer, Hooker, or *any* of the Reformers, against *Voluntary* Confession. They are almost unanimous on the subject of *Compulsory* Confession, and equally unanimous on the subject of *Voluntary* Confession.

I have examined with patient care, the writings of the great and good of the Anglican Communion, from the days of Ridley and Cranmer to the present time, and at every step, I find a condemnation of *compulsory* confession, and an equally strong commendation of *Voluntary* confession.

The present Bishop of London — (Bishop Jackson) who cannot be said by any body to be favourable to what is called the "Advanced School," says: "As ministers should be by their profession, usually the best advisers in cases of conscience, and are, or ought to be

every penitent's ready and sympathizing friend: so to them, the stricken or perplexed soul will often have recourse. Thus, there is a sense, in which those dreaded words "Confession to the Priest" * * * * * may express an *edifying* practice, and *even at times*, a DUTY."

I may add, that in all the recent trials and troubles in the Church of England, in *no instance* has the subject of confession been touched. While it is well known that Pusey, Keble, Bennett, Carter, Sadler, and hundreds of others of the English Priesthood, have been, or are in the constant habit of hearing these voluntary confessions. The same statement is true, in the case of many Priests in the American Church.

The Bishop proceeds:

"Where the English Prayer Book in the first of the exhortations to the Holy Communion, has the words, 'that by the ministry of God's Holy Word, he may receive the benefit of Absolution, together with ghostly counsel and advice,' in the American Prayer Book the reference to Absolution is left out, and the passage reads, 'that he may receive such godly counsel and advice.'

Does the Bishop mean by this paragraph

to say that the American Church repudiates Absolution?

*such
What else can it mean?*

If so, I call your attention to the Preface in her Prayer Book, where she says: "This Church is far from intending to depart from the Church of England, in any essential point of *doctrine, discipline or worship*; or other than local circumstances require."

I call attention to the declaration which she puts in the mouth of every Priest, on all occasions of Matins or Even-Song, viz: that "God hath given *Power, and Commandment* to His ministers, to declare and pronounce to His people, being penitent, the *Absolution and Remission of their sins*."

The Bishop goes on to say:

"Where the English rubric before the confession in the Holy Communion reads, 'Then shall the General Confession be made in the name of all those that are minded to receive,' the American rubric says, 'then shall this General Confession be made by the Priest and all those that are minded to receive:' *i. e.* that the Priest is to confess as well as the people."

I am at a loss to understand the Bishop's meaning; for it is obvious that in *either case*,

At first
Confession
was only
by the
people
the *Priest* is to confess. For, is not the Priest to *receive* as well as the people? So then, in both cases, the "confession" is by Priest and people. The Bishop's allusion to *this* rubric, is to my mind, utterly meaningless in this discussion.

Again, the Bishop says:

"Where the English rubric directs after this General Confession, 'Then shall the Priest, (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this absolution:' the American rubric leaves out the words, 'pronounce this Absolution,' and substitutes the single word 'say.'"

Is there, then, no Absolution? Are not the words which the Priest is to "say," the *very same* as those in the English Prayer Book?

Does the Bishop intend here to say that the American Church conveys to her Priesthood no power to "pronounce Absolution" in the Communion Office?

What means she, then, when she uses the words which were used by the Bishop at my own ordination, viz: "Receive the Holy Ghost for the office and work of a Priest in the Church of GOD, now committed unto thee by the imposition of our hands. Whose sins thou

dost forgive, they are forgiven, and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Are these words a mockery? Do they convey no power? No authority? Or, are they merely a high sounding phrase, repeated over the kneeling man, at the most solemn hour of his life?

The Bishop alludes to the omission in the American Office for the visitation of the sick, of the particular and special Confession, and Absolution.

Why this was done, when we remember the Preface to the Prayer Book, heretofore mentioned, it is hard to explain, unless it be for the reason that the English Office *compels* a Confession, and *commands* the Priest to give Absolution, if the penitent desires it. Still, in the visitation of the sick, when the Holy Communion is celebrated, the *very words* of Confession and Absolution, contained in the office for the public Celebration, are directed to be used.

Again: The American Prayer Book has a

Handwritten note: Must be done by all Clergy

rubric which reads as follows: "Here the minister may use *any part* of the service of this book, which, in *his discretion*, he shall think convenient to the occasion," etc. By this rubric, the Priest is no longer a *machine*, but a *man*, and supposed to have some "discretion." In the performance of his duty in visiting the sick, he may (by this rubric,) move the sick person to confession; and by the same rubric, he may, "in his discretion," use the form of Absolution contained in the Communion Office.

The Bishop proceeds to the Office for the visitation of prisoners, and admits that the form of Absolution in the Communion Office may be used "when a prisoner is confined for some great and capital crime."

The Bishop goes on to say that "the *only confession* which the minister is to exhort the prisoner to make, is a particular confession of the sin for which he is condemned." The Bishop must have overlooked a previous rubric in *the same office*, which says: "Then shall the minister examine whether he repent him truly of his *sins*, and be in charity with all the world; and *further admonish him, particularly* concerning the crimes wherewith he is charged," etc. Again, in the exhortation

to the prisoner, the minister is directed to say: "I require you to strictly examine yourself and your estate, *both towards GOD, and towards man*; and let no worldly consideration, hinder you from making A FULL CONFESSION OF YOUR SINS," etc.

After this is done, THEN the minister is to exhort him to that "*particular confession* of the sin for which he is condemned."

The Bishop's interpretation of this office may fairly be paraphrased thus: "The man who outrages law, who commits murder, robbery, or in the pursuit of his lust, outrages the purity of woman:—*this man*, upon confession, may receive the absolution given to *all penitents* in the Communion Office;" but the humble penitent soul, who is battling with his sins, and who comes in his sorrow for guidance and consolation, shall be turned away with no word of peace, from the Church which our Blessed Lord has placed on the earth to that very end.

It is monstrous! Does not the greater include the less? If the *great criminal* may receive Absolution upon making a confession, why may not the penitent sinner, whose sins may not be an outrage upon society, and yet

are an outrage upon the law of GOD, and his own conscience; why may *he not receive the same* blessing, and the same "wholesome salve of GOD'S WORD?"

The Bishop proceeds to say: "I repeat therefore, that the American Church has spoken for herself. She recognizes no inherent right in the minister to hear confession and grant absolution, outside of the forms and way specially provided; and by her legislation, direct and indirect, has protested against private confessionals, and private absolution."

I beg leave to dissent *in toto* from the Bishop's statement. The American Church, so far as I can learn, has *never* "legislated" upon this subject, "directly or indirectly."

The American Church has given to her Priesthood an *absolute, unqualified commission* to *do this very thing*.

She restricts the newly commissioned Priest by no *word* or *hint*, in the use of the Divinely descended powers. If the "power and commandment" of GOD to "His ministers" to "declare and pronounce to His people being penitent, the absolution and remission of their sins," be not a part of the "office and work of a Priest in the Church of GOD," what is it?

A wilful ignoring of the obvious distinction between private & public confession

Beyond this, the Bishop's whole argument is directed against the *compulsory* system of the Church of Rome; which system, *I abhor as deeply as it is possible for him to do.*

The Bishop concludes this discussion by saying:

"I require the officiating ministers in S. Clement's Parish, to discountenance all teaching and practice which leads to, or countenances such private Confession or private Absolution."

Are we to suppose the Bishop here to say that he will *forbid* the Clergy of S. Clement's Parish to hear a *voluntary* private Confession, or to give Absolution in such a case? If so, I am bold to say that he will do that, which the Church *nowhere* gives him *authority* to do.

The American Church has given me authority without restriction, in this matter, and until she, by her legislation, shall take away that authority, I must use my liberty.

This whole question touches the *private duties* of the Priesthood. No subject can be more sacred. It is a matter outside the direction of a Vestry, and one with which, as a Vestry, they have no right to interfere. Were this conceded, *every* action of the Ministry,

would be subject to the direction of a Vestry. The same will apply to a Bishop.

The exhortation to the Communion bids the troubled penitent go to the Priest and "open his grief." *How that is to be done*, it is not in the province of Bishop or layman to decide.

No men in the American Church have a higher "reverence for *authority*," than the Clergy of S. Clement's Parish. No men more deeply "*loathe and abhor an autocracy*."

Whatever the Bishop may command, counsel or advise, *within the limits of his rightful authority*, shall "with a glad mind, be reverently followed and obeyed" *to the letter, and in the spirit*.

The question of "Prayers for the dead," need not be discussed in this paper.

The Vestry having unanimously declared that not one of them has ever heard me say *one word*, in the pulpit or in the chancel, which they could not heartily endorse, it needs no words to prove that we are heartily in accord so far.

I decline to accept the Bishop's *dictum*, that I am responsible for the sentiments expressed in the sermons of those who preach for me, and who are my peers, responsible not to me,

*A
Subterfuge
after his
remarks
to 19
of pamphlet
of Vestry*

but to the Diocesan authority under *which* they labour.

(*What follows was not in the original paper.*)

A more careful reading of the Bishop's paper seems to call for some examination.

"The opinion that prayers for the dead are *efficacious*," has *never* been "taught or preached" in S. Clement's Church by any body. To my knowledge, the subject has never been *alluded* to more than once or twice. The Bishop says: "The two passages in the Prayer Book that are usually relied on by the advocates of this doctrine, are found in the Prayer for the whole state of Christ's Church Militant, and in one of the Prayers in the Burial Service."

The first sentence is, "And we also bless Thy Holy Name for all Thy servants departed this life, in Thy faith and fear," etc., etc.

The Bishop knows (or perhaps I should say, *he ought to know*.) that this passage is *not* the one "relied on by the advocates of this doctrine." This passage is *referred* to, but the *strong* part of their argument is in the Prayer which follows the Canon of Consecration, viz: "And we earnestly desire Thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly be-

„seeching Thee to grant *that by the merits and*
“death of Thy Son Jesus Christ and through
“faith in His Blood, WE, AND ALL THY
“WHOLE CHURCH, may obtain remission of
“our sins, and all other benefits of His Passion.”

The argument is, that “Thy Whole Church” comprises three parts: The Church Militant, The Church Expectant, and The Church Triumphant. Therefore say they, the Prayer reaches beyond those still in the flesh.

The Bishop then alludes to the Prayer in the Burial office, and gives a quotation as follows: “and we beseech Thee, that we, with all those who are departed in the true faith of Thy Holy Name, may have our perfect consumation and bliss in Thy Eternal and Heavenly Kingdom.”

Let us now have the quotation *just as it reads in the Burial Office.*

“And we beseech Thee, that we, with all
 “those who are departed in the true faith of
 “Thy Holy Name, may have our perfect
 “consumation and bliss, BOTH IN BODY
 “AND SOUL, in Thy Eternal and *Ever-*
lasting Glory.”

Why is it that the words “both in Body

and Soul" are omitted? These are the *very words* upon which the "advocates of this doctrine" hang their whole argument. They say, that the "perfect consummation and bliss," cannot be, until the soul is re-united to the body, and that this is a supplication, that the "bliss" of that day, may be granted to those Souls *now separated* from the Body.

Point of this objection not apparent

(*I now return to the original paper.*)

The remainder of the discussion is upon matters of Ritual.

This whole subject, having been settled by the Vestry, requires but little consideration.

The Vestry know full well, that the Rector is not strenuous upon these minor points, as (for the most part) they involve no principle.

He would probably differ from both Bishop and Vestry, in some points: but a man may do that, without loss of confidence, trust or affection.

The question of mixing water with the wine, at the time of placing the oblations upon the Altar, I had promised to abandon, if it was an offence to *any body*, and it was *unfair* to take that question before the Bishop, especially as no person, (in the Vestry or out

of it,) had ever raised one word of objection to the practice.

In speaking of Vestments, the Bishop says: "There is no authority for the use of Colored Vestments in our Church" &c.

It is pretty generally known, I believe, that there is no *authority* for the use of *any* Vestments in *our* Church, except that of Common Ecclesiastical Law. There is not *one word* of law in our Canons, nor has the American Church legislated upon the subject in any way, "directly, or indirectly."

A Bishop's *opinion*, however wise, learned or pious he may be, surely cannot be elevated to the position of *law*.

The Bishop of New-York, in his recent action, took good care to *recommend*; not to *command*: nor did he touch the question of Colored Stoles. He simply *requested* the Clergy who had used the *Colored Chasuble*, to substitute white in place of it.

The use of the Colored Stoles, the Rector and Vestry agreed should be continued, and await the action of the next General Convention.

Not one member of the Vestry raised a word of objection, *per se*, to the use of them.

The last General Convention from San Francisco
the settlement of such questions
by the Bishop.

The Bishop concludes his paper by saying:

"It would certainly be a mockery of Episcopal Authority, and bad faith towards the Vestry of S. Clement's Church, *after agreeing* to submit the controversy to the Ordinary."&c.

The Rector and the Vestry have *never* agreed to "submit the controversy to the Ordinary." On the contrary, the Rector has steadily protested against it; and the Vestry by an *unanimous vote* on the 11th of January, decided *not to do it*.

It has been the aim of the majority of the Vestry to settle the matter among themselves without such a reference. This was the reason for the appointment of a Committee, to report upon the subject.

But, Mr. Morris in his haste, has rushed the question before the Ordinary, with *no authority whatever*; and has placed the Ordinary in a *false* position, by giving him to understand that the matter was *referred* to him for adjudication, which was not the case.

Had Mr. Morris come to me, before the introduction of his first resolution, all the painful discussions which have followed, might have been avoided.

The Clergy of S. Clement's staked their

Dr
B.
computed
by his
own
vote
to the
warden's
letter

reputation upon their work there, believing in the *truth*, and *good faith* of the Vestry. The work has been a triumphant success, but this action may result in defeat and disaster, if not in dishonour.

The whole congregation, with not more than half-a-dozen exceptions outside of the Vestry, are heartily in accord with the Rector. If they were not, I would resign at once; but knowing as I do, that they are, I shall hold my position as Rector of the Parish.

I hope and pray that the Vestry may have the grace and the wisdom to stop before they bring S. Clement's into disrepute and dishonor, if not into utter ruin.

REMARKS.

It will be very plainly seen, that in the above paper, I have not discussed the *wisdom*, the *desirability*, nor the *necessity* of private confession; of prayers for the dead; nor of any matter of ritual.

As neither of the Clergy of S. Clement's has ever asked *anybody* to come to confession; as they have never said it was a duty to pray for the dead; as they have never insisted on any matter of ritual under discussion; it has

Strange
Assertion

not been necessary to defend or even explain, their *teaching* or *practice*.

The only question in the matter is this: Does the American Church *permit* private confession?

I give here, no opinion in the matter, but simply state *facts*.

Again: Do the prayers of the Church extend in *any sense*, beyond the Church Militant? I give no opinion on *this subject*, nor is such my intention here.

There has been no teaching in S. Clement's Church on the subject of confession, other than the plain statement of the *fact*, that "the troubled minds contemplated by the Exhortation to the Communion: those with an oppressed conscience, *bona fide* seeking relief in that way," were entitled to the *privilege*.

(Signed)

H. G. BATTERSON,

Rector of S. Clement's Church.

PHILADELPHIA,
March 20th, 1871.

